

WARNING-PEECE
TO ALL
BACK-SLIDING
PROTESTANTS
AND LUKE-WARME
PROFESSORS:

W H E R E I N

Is manifested how sinfull it is to spare our
Enemies, and the unlawfulness of the Irish Cessation, and
of giving protections to the enemies of God.

W I T H

A demonstration of the fearfull baseness of the sin
of neutralitie, to the full satisfaction of all
those who desire to have their
consciencies informed in
these matters.

*EZRA 9. 14. Should we againe break the commandements, and joyne in affinitie with the
people of these abominations? wouldst not thou be angry with us till thou hast consumed
us, so that there should be no remnant nor escaping?*

*PROV. 25. 5. Take away the wicked from before the King, and his throne shall be estab-
lished in righteousness.*

*IER. 48. 10. Cursed be he that doth the worke of the Lord negligently, and cursed be he
that keepeth backe his sword from blood.*

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April 15, 1926

TO THE
HONOURABLE,

Right noble, and truly valarous
Colonel in the cause of Christ, Sir *Fredericks*
Hammiltoun, grace, mercy, &c.
be multiplied.

Honourable Sir,



When I consider your valiant attempts against the enemies of the professed Truth, and how that you have beene stirred up with more then ordinary courage in all your enterprises, to the great comfort of all wel-wishers to our Sion, and to the perpetuall eternizing of your honours fame; And that in regard they are the enemies of the Lord, who have *received the mark of the Beast, and fight against the Lamb*, and the advancement of his Kingdome: Secondly, in respect of your great fidelity which you have manifested towards our Kings Majesty, in revenging that horrible disgrace and indignity which the Rebels have committed against his royall person, by affirming they have his Commission under the Broad seale for the accomplishing of all the cruelties which they committed and intended, thereby endeavouring to cause all the world to esteem him the most infamous and bloody tyrant that ever raigned. So that your honours disposition, zealous to advance the glory of God, and loyall to your King, could not be moved by any sinister respect, or left-eyd rea-

The Epistle Dedicatory.

Judg. 6.

son, to give protections to these Rebels (as many others did) or to shew them any more mercy then their mercilesse cruelties deserved: And when I consider how that therefore the hand of the Lord was with you in all your attempts, so that *Gideon*-like (who with 300. men discomfited the mighty host of the Midianites) you have with 100. overcome 1000. and with 60. 600. and with a small party you have put to flight an inconsiderable multitude. When I perceive how for all these respects aforesaid, the eies of many in these parts did look for you, and their ears listned to hear of you, and their hearts wished for your coward-encouraging presence; these reasons caused me, by the advice of some well affected in this countrey, to intreat that it may please your honour to take this *Warning peece* under your tuition, and to see it mounted, that it may give fire, and cause the hearts of some that are as cold and heavie as bullets of lead, to flie with force (if it be possible) in the bosome of Gods enemies; and though it be none of the royal ones, because it is the first of this mould, and in regard of the workman who undertook it, more out of good wil he hath to the cause in hand then any confidence he had in his own skill; nevertheless, it is not doubted, but that being under your honours command, it will doe good service. I end with that of the Angel to *Gideon*, *The Lord is with thee thou mighty man of valour, goe on in this thy might, Judg. 6. 12, 14.* And the Lord of hostes be with your honour.

Yours in the Lord to serve your honour,
Ja. Jo.



To the right Honourable, re-
nowned, and victorious
Colonell,

Sir FREDERICK HAMMILTOWN,
Knight.


B Right shining Starre, Commander in the West,
That mighty Planet, whose wholsome distillation
With rare effects, the Lord from Heaven hath blest,
To plague our foes, and worke our preservation,
In this our time of trouble, and vexation ;
That Joshua, who with triumphing hand
Hath oft subdu'd the superstitious nation ;
And shall I hope in time, divide their land.
That Gideon, who with a number few
Hath oft times put the Midianites to flight :
Tea worse then these, that cursed Babels crew,
Whodid intend to quench the Gospels light ;
Whom now the Lord hath raised by his might
To save his people, as plainly doth appeare,
And given you grace for to defend your right
In Conah land, whereas no friends were neare,
He struck your foes with faintnesse and with feare,
To the advancement of your Noble fame:
As one whom he hath chosen to upreare
The ruin'd walls of his Jerusalem.

*Then give the prayse and glory to his name,
And nothing care for that rebellious band :
The Lord of Hosts can put them soone to shame,
Although they were in numbers like the sand.
Since for his Truth, that you doe stoutly stand :
I hope his grace shall still with you remain,
And put the power in your victorious hand
The Gospels right, by valour to maintain,
We long to see your Colours on our plain :
Now are you welcome unto Tircomell land,
Now have we hope the victory to obtain,
You'r welcome here, our Armies to command.*


Your Honours

most humbly devoted,

H. H.



The Author to the Reader.

eing, courteous Reader, in all ages the truth of that sentence of our Saviours is manifested, which is written Luke 16.8. that the children of this world are wiser in their generation then the children of light, for they use all means by all hellish subtilties, to strengthen their cause and faction, like unto the Scribes and Pharisees, to whom the Lord pronounceth wo, because they compasse sea & land to make one Proselite, and when he is made, they make him twofold more the childe of the Devil then themselves, Mat. 23. 15.

After the same manner, our malicious enemies use all means to weaken the cause of God, yea, they compasse sea and land, and chiefly by two means they greatly prevail in these Kingdomes: First, by giving and promising rewards unto those whom they think will be most fit for the underpropping their tottering Babell, for they know what is written Deut. 16. 19. that reward blindeth the eyes of the wise.

The second meanes is, to caluminate and slander the people of God, and are of the same minde with Medius the parasite of Alexander, who counselled his Scholars ever to slander their enemies, and said, Si vulnus sanaverint, manet tamen cicatrix; that is, If they heal the wound, yet there will remain a scar: So they know that if they stir up theeves to steal away the credit and innocencie of Gods children by slandering them, there will be alwayes some receivers, some to beleewe what is reported.

Thus did Maximinus the Tyrant command certain vile persons to accuse the Christians of hainous crimes, that so he might persecute them with the more shew of reason. And if the Devil in the Serpent did slander God himself, and did diminish his credit with our first parents in the state of innocencie, it is no marvell if the Devil

TO THE READER.

Devil in his serpent-like instruments (in whom he rules, Ephes. 2.2.) can prevaile with sinfull men and women against Gods most faithfull servants.

By these and such like wicked shifts the enimie hath so farre prevailed, that the love of many of our people to the cause in hand, is grown cold, and their hatred to Gods enemies is not a little abated; therefore I thought it necessary to doe my best to performe that which is commanded Revel. 3.2. even to strengthen in them the things which remaine, that are ready to die, that their hearts may become perfect before the Lord: and that I may exhort them to look to themselves, that they lose not those things which they have done, that they may receive a full reward, 2 John 8. and that they make no defection, lest they deprive themselves of that honour and reward which is due unto them here, and of that eternall weight of glory in the kingdome of heaven for evermore.

For as Elisha said 2 King. 3.14. that he would not have spoken but for Jeholaphats sake; so would not I have written this much but for their sakes who belong unto the Lord. I know that as the sun cannot give light unto the blinde, so nothing can satisfie or perswade the wicked and ungodly, who have eyes and see not, and hearts that will not understand: but, Revel. 22. Let him that is filthy, be filthy still; but let all those who love the Lord and his truth depart from iniquity, and stand valiantly for the cause of our God, then I shall have my desire, and they shall be rewarded with a Crowne of glory, when the Lord Jesus shall appeare to take vengeance on all those that make defection from the faith for the love of this present world. Thus I end,

Thine in the Lord

to the utmost of my power

Fa. Fo.

A
WARNINGPEECE
 TO ALL
BACK-SLIDING
PROFESSORS.

Amos 7. 10. 11. 12. 13.

- 10 *Then Amaziah the Priest of Beth-el sent to Jeroboam King of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.*
- 11 *For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive, out of their own land.*
- 12 *Also Amaziah said unto Amos, O thou Seer, go, flee thee away into the land of Judah, and there eat bread, and prophesie there.*
- 13 *But prophesie not again any more at Beth-el: for it is the Kings Chappell, and it is the Kings Court.*



Ere we may see the wicked intent of a malicious idolatrous Priest, against an holy Minister and faithfull Prophet of the Lord, who was sent to denounce the judgements of God against the people of Israel for their idolatry and superstitions in the worship of the Lord.

The purpose and intent of this cruel Priest is, to have the righteous man of God persecuted, destroyed, or at least banished out of the land of Israel, and that by two divellish subtilties.

First, hee accuseth *Amos* unto the King, by the which meanes hee thinkes to move the King to take a speedy course with *Amos*, to dispatch him out of the world, hee

Amos his accusation.

B

tels

tels the King, that *Amos* had conspired against his Majesty.

The first aggravation of the accusation.

And that the King may be the more perswaded, he aggravates his accusation, and tels the King, that it could not stand with his Majesties honour to permit such a seditious man as *Amos* to live, to trouble the peace of the Kingdome: For, saith he, he cries out openly, in the midst of the House of Israel, and not in any obscure corner, to the dishonour of the King, the discouragement of the people, and to the undoing of the whole Kingdome, if this fire which he endeavours to kindle be not quickly extinguished. And ye see that this idolatrous Priest behaves himselfe as if he were very zealous of the publicke good of the Kingdome, and of the honour and safety of his Majesties person.

The second aggravation.

Wicked counsell.

Secondly, he aggravates his accursed accusation, and sayes, *The land is not able to bear all his words: i.e.* The people, or subjects, are so offended with his doctrine, that they detest him as a seditious man, and as a very pest in the land; as if they did all cry out against the slownesse of the King, because he will not take a course with this hel-hound, who labours to subvert the ancient lawes and ordinances of their Church and Common-wealth; for he goes on to fill the Kingdome with factions and divisions, which will cause the ruine of us all. This consideration moved the Pharisees and chiefe Priests to say, *John 11. 48.* If we let this man alone, the Romanes will come and take both our place and nation from us.

Explanation of the accusation.

Now this malicious Priest comes to explaine his accusation by parts: First, he sayes, *Jeroboam shall die by the sword: Secondly, And all Israel shall surely be led away captive out of their own land.* And this was the message against *Amos* which *Amaziah* sent to *Jeroboam*; but here it seemes that *Amaziah* did calumniate the Prophet *Amos* with a notorious untruth, for we reade not that *Amos* did threaten King *Jeroboam* with death, but his people and kingdome, according to that which is written in the ninth verse of this Chapter, *I will rise against the house of Jeroboam with the sword, his people shall go into captivity.*

Obser. I.

Here the Prophet doth not declare what answer the King gave to this accusation: hence it is probable, that the King did not satisfie the intent of this bloody Priest, first, because
it

It is likely that *Amos* had purchased the good will of the people, and therefore the King stood in feare to lay violent hands on the Prophet; or though that he was not beloved of the people, yet, secondly, because the King, although wicked perhaps, did even reverence the name and holy office of a Prophet, and Religion did tye, as it were, his hands from hurting of *Amos*. Howsoever, it is the Lords doing to preserve his owne in the midst of danger.

Likewise we may observe, that the wicked for a time doe now and then hide and keep close in some measure of moderation their tyrannie and savage cruelty against the children and deare Saints of God, not because they are toucht or heart-stricken with the true feare of the Lord, nor because they ever intend to embrace the true worship of God; but rather because the Lord of hosts doth limit their power and fiercenesse, so that they cannot make use thereof, but when it pleaseth the Lord to permit them, for the wicked are but Gods sword, *Psal.* 17. 13. and King *Assur* is but Gods rod, and the staffe of his anger, *Esay* 10. 5. 6. and here the Lord restrains *Jeroboam*, that not an haire of the head of *Amos* shall perish, *Matth.* 10. 30.

Obser. 2.

In the thirteenth verse, when *Amaziah* perceives that he cannot prevaile with the King to get *Amos* (stigmatized, put to death, or banished, he puts off the coat of his cruell and lion-like fury, and begins to play the fox in two subtle Reasons, whereby he hopes to move the Prophet to leave off prophesying in the land of Israel.

Two subtilties of *Amaziah*'s counsell.

First, he tels *Amos* that he may live and prophesie in the land of Judah without danger, and he strives to perswade the Prophet that he takes an unwise course to cast himselfe in a needlesse danger in Israel, where he is not esteemed, and where they will take his life from him; but in Judah he may live without danger, and in great estimation both of King and people, but prophesie not in *Beth-el*.

1. Reason of this counsell.

For it is the Kings Chappel. Therefore if thou love thy life, and if thou would not incense both King and Kingdome against thee, to thy utter and sudden destruction, get thee gone in all haste, for thou dost offend, not only the Kings Majestie, but God himselfe; for *Jeroboam* is the Lords anointed, and next to God in authoritie, and hath full power to ordaine

2. Reason of this counsell.

Ordaine and institute new rites in the worship of God, and there is none that can alter or disannull these rites and ceremonies, which are every where received and approved by regall authoritie, and publick proclamation, and therefore thou hast provoked the King to wrath against thee.

Beth-el, it is the Kings Court. The King will not suffer thee to derogate from his authoritie, he will not suffer thee to trouble the publick peace of the people, and the settled and established government of his kingdome, and therefore I counsell thee to be gone, otherwise the King will make thee a publick example.

observ.

Ye may consider how this Priest of Beth-el, Court-flatterer and wicked Impostor, would faine seeme to play the part of a friend unto the servant of God, who like Satan, whose servant he was. can transforme himselfe into an Angel of light, and so the Ministers of Satan, in giving a friendly-seeming counsell, when it may tend to their owne advantage. But ye may aske, what was the reason that moves the Priest of Beth-el to use all means to expell *Amos* out of Israel?

It was not the love he had to the publick good, or to the Kingdomes safety, as he would have had the King beleieve; this was great honestie in him, if this had bene the cause, as he pretended; but it was his owne profit and pleasure which he enjoyed by exercising the office of his Priesthood in the worshipping of the golden calves at Beth-el. These kindes of Priests doe know that their honour will soon be laid in the dust, if the people would but hearken unto and obey the truth; and they do consider, that without the true worship of God be abolished, and all true and zealous Pastors be killed or banished, they themselves cannot be in safetie; they perceive that the doctrine of such men threatens nothing to them but hunger and cold, disrespect and contempt.

And to avoid the danger that they see hangs over their heads, they deale with Kings to stand to their defence, and to the defence of their idolatrie, superstition, and grandure, and they perswade Kings, that such doctrine as is taught by others must not be suffered, otherwise it will undoe all order, all government in Church and Commonwealth, and at last, will pull downe the Crowne from off the Kings head; and they alledge, that all they doe is for the defence of the Kings honour,

Wicked men do
all things to
wicked ends.

honour, Crowne, and dignitie : not unlike to *Bishlam Mithredath*, and the rest, who hindered the building of Jerusalem, and sent to King *Artaxerxes*, and said, *Be it knowne unto the King, that if this citie be builded, then shall the Kings revenue be endamaged. And because we have maintenance from the Kings palace, and it was not meet for us to see the Kings dishonour: therefore have we sent and certifi'd the King.* Ez. 2.4.13, 14.

Observ.
1 Pet. 4.1.

Now we may see that *Amos* was not a fearfull man, or easily shaken in minde, but was in the cause of God as bold as a lion; he was no wayes overcome by the strong assaults of this idolatrous Priest: so all Christians ought to arme themselves with the like minde, that neither the feare of death, nor the flattering allurements of the world, nor the insinuating wages of great men may ever move them to forsake the cause of God, and the truth of the Gospel; but rather let us follow the example of the children of the Most High, who, like *Paul*, who was not only ready to be bound in Jerusalem, but even to die for the name of the Lord *Jesus Christ*, Acts 21.13. And let us all with an holy and courageous resolution stirre up one another for the Spouse and Church of God, as *Joab* heartened his brother *Abishai* when he said, *Be of good courage, and let us behave our selves valiantly for our people, and for the cities of our God, and let the Lord do that which seems good in his sight,* 1 Chron. 19.13.

Exhortation.

As *Amos* threatens judgements against *Amaziah*, so *Amaziah* strives to banish *Amos*. And from this historie I observe this doctrine, That all things have their contraries, God and the Devil, good Angels, and wicked spirits; faithfull Pastours, and false Priests; and the children of God, and the children of the Devil and the World, Gal. 4.29. As he that was borne after the flesh persecuted him that was borne after the spirit, even so it is now, and all the members of Christ *Jesus* have great and many enemies, so that they may cry out with *David*, Psal. 38.19. *Mine enemies live, and are mighty, and they that hate me wrongfully are many in number.*

Doctrine.

There are three sorts of enemies, which I purpose, through the assistance of the Lord, to discover in this Treatise; 1. Papists. 2. Popish apes. 3. Neutrals.

First, Papists are our enemies in two respects; first, they esteeme of us and hate us as Hereticks; *Bellar. in append. ad lib.*

First sort of Enemies.

lib. de suo Pontif. d. Illi sunt Heretici qui in Evangelii & symboli interpretatione iudicium ipsi suum Romanæ Ecclesiæ iudicio præferunt : that is, Bellarmine in his addition to his booke of the Pope sayes, They are Hereticks that in the interpretation of the Gospel and Beleeve prefers their owne judgement to the judgement of the Church of Rome.

Secondly, they are our enemies, because they have appointed every one of us, whom they esteeme to be Hereticks, to the sword and all sort of cruelties : for the same Bellarmine l. de laicis cap. 21. d. *Heretici incorrigibiles debent in sa morte multari* : that is, Hereticks that will not amend, ought to be punished with death it selfe. He proves it by Scripture out of *Deut. 13. 16. and 17. 12.* Secondly, he proves it by naturall reason, after this manner ; he sayes, Hereticks may be lawfully excommunicated as all do confesse, therefore, sayes he, they may be put to death, because, saith he, in the forenamed booke in the fifth chapter, excommunication is a greater punishment then temporall death, then to be burned, then to be devoured of wilde beasts. Thirdly, he proves it by experience, in the same chapter : these are his owne words : *Non est aliud remedium, nam Ecclesia paulatim progressa est, & omnia remedia experta primo solum excommunicabat, deinde addit multam pecuniariam tum exilium, ultimo solum remedium est mittere illos mature in locum suum. Si in carcerem concludas, vel in exilium mittas, corrumpunt vicinos verbis longe positos libris. Denique obstinatis hereticis beneficium est quod de hac vita tollantur, nam quo citius vivunt, eo plures errores cogitant, plures pervertunt, & maiorem sibi damnationem acquirunt* : that is, There is no other remedy, for the Church of Rome did excommunicate them, afterwards did put a fine on them, and then banished them ; but all will not move them, they esteeme not of excommunication ; if they be put in prison or banished, they will corrupt those that are neere them with words, and these that are farre off with their bookes ; therefore he concludes, the onely remedy is to send them timely to their long home. Lastly, he sayes, it is a good deed done unto them to cut them off, for, he sayes, the longer they live, they will invent the more errors, they will pervert the more, and so bring unto themselves the greater condemnation.

But in the same Chapter hee adds this caution : these are his

Bel'ar. lib. de laicis cap. 5.

his words; *Semper considerandum an id possit fieri, sine detrimento bonorum, & si quidem potest fieri preculcabis sint extirpandi, sed si non potest vel quia non sunt noti, vel quia sunt fortiores, nobis tunc periculum est, ne si eos bello aggrediamur plures ex nobis cadant quam ex illis tunc quiescendum est.* That is, sayes he, We must alwayes consider whether hereticks may be cutt off without the indangering of our selves, which if it may be done; then saith he, without all doubt they must be reeoted out: but if it cannot be done without the undoing of our selves, because they are stronger then we; then it is dangerous, lest if wee should rise up in armes against them, more of us should bee destroyed then of them; then saith he, wee must be quiet. Ye see now beloved friends what danger we are in, for they want no good will to destroy us, and root us out from off the face of the earth; but they want strength and opportunitie, otherwise wee should not live long in this land whereinto we dwell.

I pray you have patience to heare what another of those false Prophets and Priests of Bethel saith, called Divine Thomas; a Devil-like holy Theologue in his book called *Secunda secante summe partis Theologie quest. II. artic. 3.* saith, *Multo enim gravius est corrumpere fidem, per quam est anime vita, quam falsare pecuniam per quam temporali vite subvenitur unde si falsarii pecunie iuste morti traduntur multo magis heretici iuste occiduntur:* That is, It is a greater offence to corrupt the faith by which the soul is nourished and maintained to life Eternall, then to falsifie money or coine, by which our temporall life is maintained and upholden; from whence, if those that counterfeit mony are deservedly punished with death farre rather ought heretickes to bee destroyed. This all of them doe teach dayly; and this is the doctrine of these Locusts that ascend out of the bottomlesse pit.

And now dolefull experience can beare witnesse, how faithfully the hearers of these wicked priests, hath put this cruell doctrine in practice; yea they thinke it a meritorious worke, and a holy deed: and though they have committed never so great wickednes, they teach that it shall be forgiven them, if they will be zealous in their bloody practice, to destroy all without exception, with the most cruell torment that can be invented: as in the Countrey of Fermanagh, the

Bellar. lib. de la-
icis, cap. 3.

Note.

burnt

burnt a Church full of poore, silly and impotent people : and one of the Actors said, that his soul would never burne in Hell, nor in Purgatory, because he was the most forward in that cruell action. But I intend not to make mention of their horrid and devillish cruelty committed by them in this rebellion, but referre the Reader to that Treatise, intituled, *The teares of Ireland.*

Thus yce may see the bloody intention of these wicked Priests and their followers against the Children of God. If may bee demanded, What shall the people of God doe unto them ?

Numb. 25. 16.

I answer, because they are not enemies that seeke our lives onely, but the destruction both of soule and body, and are the enemies of God, who seeke the destruction of true Religion, the Gospell, and all goodnesse ; wee may lawfully doe unto them, as they have attempted to doe unto us ; they have laboured to destroy us, therefore we ought to destroy them : and this is the opinion of all orthodox and sound protestant Writers, as of *Calvin* and *Beza*, in their bookes of Heretickes, to be punished by Magistrates ; so *Alsted.* in his supplication to *Paus. Catho. Tom. 5. lib. 4. cap. 15.* he sayes, *Heretici turbulenti & seditiosi Reipublice & Ecclesie turbatores a magistratu sunt puniendi, etiam pena mortis :* that is, Seditious heretikes, who trouble the peace of the Church and Common-wealth are to bee punished with death ; but these heretickes that are our enemies, have not onely troubled the peace of the Church and Common-wealth, with perverting as many as they could, but likewise have attempted to destroy both our Church and Common-wealth, and all the members thereof, with all sorts of cruelty that their impious hearts could invent : so that there is no wickednesse that deserves death, whereof they are not all guilty by the Law of God and man ; as Treason, murder, bloud, crueltie, idolatry, rebellion, rapine, and theft : and therefore it is not onely lawfull to destroy them, but likewise it is a great sinne to spare them, or shew them any pitie, as *David* prayes, *Psal. 59. 5. Be not mercifull to those that offend of malicious wickednesse :* and who so ever shewes them mercy, deserves to bee cursed both of God and man ; And cursed bee hee that keepes backe his sword from bloud ; from the bloud of those that have shed
so

Jer. 48. 10.

so much innocent blood : it is a hainous sinne to pittie them, for foure reasons.

First, Because it is a great sinne not to execute the Law against them, for it is the Lords command, that if a man lie in wait for his neighbour, and smite him that he die, bee that did smite him, he shall die : thy eye shall not pittie him, but thou shalt put away the guilt of innocent blood from Israel, that it may goe well with thee. Deut. 19. The murtherer shall surely bee put to death. Numb. 35. 17, 18, 19. Yee shall take no satisfaction for the life of a murtherer, which is guiltie of death, yee shall not pollute the Land wherein ye dwell : afile not therefore the land wherein I dwell.

1. Reason.
Reade Judges
25. 16.

Some will object and say, they are not all guiltie of blood, for some of them never drew blood as yet, and therefore we cannot destroy them all with a safe conscience.

Object.

I answer, They are all guilty of blood by the Law of God and man ; they are all accessory, they have all assisted one another in seeking our destruction. If the Lord commanded the Tribes of Israel to go up against Gibeah, to punish the abuse done unto the Levites Concubine, and they did not onely destroy those of Gibeah, because they did not punish that wickednesse, but also they did cut off with the edge of the sword the Tribe of Benjamin, because they would not deliver up the malefactours to bee punished, but seemed rather to defend them, and so became accessory. Greater reason have we to rise all of us with our best forces, to punish a thousand times greater offences which are committed in this land, not by any of our owne Tribes or people, by none of the people of Israel, but by a cruell, barbarous, and bloody people, that are the greatest enemies that are in the world to God, to his Truth, and to our selves.

Answer.

Affirm.

Secondly, because if the blood, murther, rapes, thefts, robberies and treasons, idolatries, the cause of the widow and the fatherlesse bee not judged and revenged, it provokes the Lord to indignation against us therefore the Lord complains, They judge not the cause of the fatherlesse, shall not my soule be avenged on such a Nation as this? Jer. 5. 28, 29. The Lord will bee avenged on us, and on the inhabitants of this land, the Lord may justly doe unto us, as he threatned to do unto his own people, Numb. 33. If ye will not drive out the inhabitants

2 Reason.

tants of this land from before you, they shall bee pricks in your eyes, and thorues in your sides, and shall vex you in the land wherein ye dwell: Moreover, it shall come to passe that I shall doe unto you, as I thought to doe unto them, verse 55, 56. For the Lord cannot endure to remaine in the land where justice is not executed, and where bloud idolatry, and murther is not punished: yea, the Lord may justly accuse them, to drive us out of this land seeing we are not carefull of the Lords glory, He may cause his mercy and favour to depart from us, Hos. 9.12. *Then woe be unto them when I depart from them: all misery, all bondage, shall befall us.*

3. Reason. Thirdly, we have good reason to pursue them with an unfained hatred, and to cut them off: because of the horrible dishonour, & disgrace, which they have done unto our Kings Majesty; not onely in troubling the peace of his Kingdomes, and in destroying his loyall and most faithfull subjects, but because they have done their best to make all the world esteeme him the most infamous, the most cruell, the most unnaturall and bloody tyrant that ever raigned on the face of the earth; in saying, that they have the Kings Commission and Broad Seale, for commanding, and approving all the horrid wickednesse which they have committed.

If we were any other then men of cowardly and base dispositions and servile spirits, wee could not indure such great indignitie done unto our Sovereigne, but labour day and night to have them hanged, drawn and quartered, and execute the law against them; remembring, *Prov. 28.4. They that forsake the Law, praise the wicked.* It seemes yee have forsaken both the Law of God and man, which will move the Lord to forsake you: But yee will answer, wee prayse them not, wee dislike them for their wickednesse: and therefore yee thinke that the Lord is well enough pleased with you, and ye are in no danger that the Lord should forsake you. *Solomon* answers very well in the same place, *Those that keepe the Law, set themselves against the wicked;* they oppose the wicked with justice, with the edge of the sword.

4. Reason. The fourth reason why wee should not spare them, nor pittie them, is because the Lord hath appointed to destroy Antichrist and those that have his marke; not onely with the sword of the Spirit, but likewise with the edge of the sword,

Object.

Answer.

Prov. 28.14.

sword, because he claimes unto himselfe as well the temporall, as the spirituall power. Therefore put your selves in array against Babylon, all ye that bend the bow shout at her, spare no arrowes, for shee hath sinned against the Lord, she hath made her selfe drunke with the blood of the Saints and the Prophets, therefore the Lord cries out. Reward her even as she hath rewarded you, and double unto her double according to her workes; in the Cup that shee hath filled, fill to her double Revel. 18. 6.

Reade Revel.
19. 17. 18. 19. 20.

Rev. 18. 14.

Now the Lord commands us to give unto those of Rome, and the Antichristian partie the double, not because we are able to repay them with greater torments, then those wherewith they have persecuted the Saints. But first, because it is intollerable to the enemies of Gods people to suffer at our hands that which they have done unto us, and which they alwayes intend against us: for *nihil amarius quam idipsum pati, quod feceris alius, duplo acerbius videbitur tibi.* And secondly, the Lord commands us to render unto them the double, because hee would not have us to pittie his enemies, but without all pusillanimity with a man-like and courageous resolution pursue them, because they are his enemies; those who seeke the destruction of the Kingdome of Christ Jesus, now is the time to oppose them, to reward them the double: if we grow careless in this worke of the Lord against the enemies of the Truth, the Lord may justly cause them to doe unto us that which he hath commanded us to do unto them; for Jer. 48. 10. *Cursed be hee that doth the worke of the Lord negligently, and cursed be he that keepeth backe his sword from blood.* Curse yee Meroz (said the Angel of the Lord) curse yee bitterly the inhabitants thereof, because they came not to the help of the Lord against the mighty, Judge 5. Remember what our Saviour saith, *Hee that is not with mee, is against mee,* Matth. 12. 30. The Lord will esteeme of us as of his enemies, as those that fight against him, because by our basenesse and cowardlinesse, we suffer the kingdome of Antichrist to increase; and his Kingdome, the Truth of the Gospel, we hinder it to flourish; but Matth. 10. 39. *He that findeth his life, shall lose it.* He that thinkes to save his life, his goods, his estate, by sparing Gods enemies, hee indangers both soule and body, and bewrays the basenesse and worldly mindednesse of his heart

Terral.

Jer. 51. 23.

Numb. 35. 16.

to the eyes of all the world.

Ye did runne well, but who did let you, that ye should not obey the Truth? Gal. 5.7. What did hinder you to goe on against the enemies of the Lord, was it the late cessation? But I pray you consider, that better is the warre which makes us draw neare God, then that peace which separates from God; that peace that makes us be at peace with Gods enemies, makes a separation between us and our God, and therefore this cessation is unjust, for all of us who desire to cleave to the Lord, ought to be of that minde which David was *Psal. 139. 22. Do not I hate them O Lord that hate thee, am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies.* This cessation therefore is unlawfull, and that for three reasons.

This cessation
unjust, for 3.
Reasons.

1.

First, because it hath strengthened the hands of Gods enemies, and this is a great sinne, for which the Prophets of Jerusalem were fearfully taxed. *Jer. 23. 14.* and therefore the Lord esteemed them *as Sodom, and as the inhabitants of Gomorrah.* And it doth not onely give occasion to the enemy to prepare for a second encounter, but it is a helping of the wicked, and gives them time to breath; and this greatly tends to the undoing of Gods people, and this is a great sinne as we may reade where *Jehu* said to *Jehosaphat*, *Shouldest thou help the ungodly, and love them that hate the Lord, therefore is wrath upon thee from before the Lord,* 2. Chr. 19.2.

Wherefore let those that love the Lord, and make conscience of their wayes, let them execute justice against the wicked as they did begin: for our enemies wait till they be stronger, and untill through their devillish subtilties they have made us weaker: and this wee see they have in some measure accomplished, for what means the sending over so many out of this Kingdome, to assist the Popish faction in England, but onely to weaken us here in Ireland: and when our enemies see fit oportunitie they will not regard this cessation, but will make a new assault; therefore it were great prudence in the people of God to make warre, that wee may avoid the fiercenesse of their unexpected crueltie: and when we see a wave comming, it is good to meet it, that we may breake the force of it; let none but fooles sit still till the blow be given; We see in the body naturall, men let bloud to pre-

Bellar. lib. de la-
icis, cap. 34.

prevent an imminent disease, so likewise the same prudence is to be used for the health and welfare of the body politick.

Secondly, it is unlawful, because it delays the deliverance of the Church and people of God, and doth greatly increase their sorrow; and this is a great sinne, and therefore David prays, *Psalm 69. 26. They persecute him whom thou hast smitten, and they talke to the grieve of those whom thou hast wounded.* And yet whosoever speaks against this cessation, hee is upbraided and reviled by perverse and ungodly mouthes; but let such consider that when onely one of the Israelites cried out against Moses when he began their deliverance, it cost all Israel fourty yeares longer bondage in Egypt: and this is manifest, *Acts 7. 10, 21, 22, 23, 24.* How much more may a hundred, yea a thousand of such perverse spirits hinder the Churches deliverance, and delay the destruction of our enemies.

2. Reason.

Exod. 2. 11, 12.

Thirdly, the Rulers of this land have committed a great sinne, in compelling the people of God by this cessation, to give credit and trust to their enemies, who wil murder them, as they did before, when they may doe it privily, and by this means they bring innocent blood upon their heads; for there hath been some of our people cut off by the hands of these bloody traytours, who feared no danger because of this cessation. O therefore take heed of your enemies, for they will keep no promise; yea, they are tied so to doe by the tenents of their Antichristian Religion, for they maintain that *Nulla fides est servanda hereticis*; and this is one of their Church Canon, not to keepe promise unto us, if the promise made bee contrary to the liberty of their Church; the liberty of their Church, is to cut us off when they may doe it without the ruine of themselves! So Bellar. *lib. de laicis, cap. 2.*

3. Reason.

Simanc. *instit. Titul. 40.*

They are all the children of the Devil, and Revel. 9. 8. *Even these Locusts that ascend out of the bottomlesse pit, who have faces like men, haire like women, and teeth like Lions: that is, they will speake and promise faire, like men full of courtesie, and humanitie; but they have as many subtilties and wicked deceits as Salomons wicked woman, and in the end they prove devouring Lions, their doctrine and practice manifests their wickednesse and cruelty.*

Div. Tho. in secunda secunde quest. 11. articulo 4. saith, *Quantum*

quam heretici semper recipiendi sunt ad penitentiam non tamen restituendi sunt, ad bonorum huius vite participationem quia si sine pena evaderent alii securius in heresin laborarent: that is, Hereticks, although they ought alwayes to be received to repentance, nevertheless they ought not to be restored to their temporall goods and honours; because if they should escape punishment for their former errours, others would without feare become heretickes: and this doctrine in this rebellion, they have put it in a Devil-like zealous practise; for they spared not those that did turne to their Masse, not onely in taking their goods from them, but also their lives, and that after a most cruell manner; so that in them is verified that saying of Salomon, *Prov. 12. 10. The tender mercies of the wicked are cruel.* Yee see then that though ye become like them, and imbrace their Antichristian religion, yet yee shall not escape their crueltye. but perceive some certain and infallible signe, that they are the children of the Devill, because the workes of the Devil they doe, who as it is said, *John 8. 44. was a murderer, and a lyar from the beginning.*

Another of their Theologues called Didacus de Beza, in his comment. *Moral. in Evang. Histor. cap. 19.* in these words of *Esay, cap. 2. 4.* Hee shall turne their swords into ploughshares, and their speares into pruning hookes, he saith, *Gladii Hispanici servant Deo pro aratris, non tam gladii sunt quam aratra ut sentes hereticorum & spinas eradicent, non mirum igitur quod pusillum Hispanorum regnum crescat in immensum;* That is, The Spanish swords, are not so much swords as ploughs to root up the briars and thornes of hereticks; and therefore it is no wonder that the little Kingdome of Spaine, should become great and large: Now consider that they thinke they cannot doe a more pious worke, then to destroy us whom they esteeme the onely heretickes in the world, and they are perswaded that the Lord will blesse them, and increase them, for the rooting out of us out of this land.

Object.
Resp.

Some may object for this cessation, that Dublin could not have subsisted otherwise. I answer, First there was no such necessity as was pretended, but it was Antichristian policy to corrupt the fountain, and this policie is not as yet fully discovered, which the Lord will in his owne time reveale to the shame and discredit of the consenters thereunto.

Secondly,

Secondly, I answer, that though they had some scarcity; *Ans.* yet they ought not to have dispaired of Gods mercy and providence, but have rather remembered the gracious promises of the Lord made unto the children of Israel, whereby he did encourage them to cut off the wicked and idolatrous nations: Deut. 7. 17 *If thou shalt say in thine heart, that these nations are more then I, how can I dispossesse them? thou shalt not be afraid of them, but shalt remember what the Lord thy God did unto Pharaoh.* They should not have chosen iniquity rather then affliction. Job 36. 11. they should have remembered what is written Ezra 8. 22. *That the hand of the Lord was with them in his own work:* they ought to have put their trust in the Lord, who wonderfully delivered them from that hellish plot in the beginning, and have considered what the wife of Manoah said to her husband, Judg. 13. 23. *If the Lord had had a purpose to destroy us, he would not have shewed us all these things.* After the example of David, who through the help of the Lord had slain a beare and a lion, was encouraged to encounter the great Goliath, and overcame him in the name of the Lord of Hosts, 1 Sam. 17. 37. So the former mercies of the Lord should have caused them still to trust in the Lord; *for the Lord is a God of judgement, and blessed are all they that wait for him,* E-fay 30. 18. And, *The Lord redeemeth the soules of his servants, and none that trust in him shall perish,* Psal. 34. 22.

Note.

Seeing now it is unlawfull to spare the lives of such men who are all guilty of all wickednesse, and seeing this Cessation is unjust and sinfull, because it is the onely meanes to strengthen the hands of Gods enemies, to shed the bloud of the people of God, and doth procrastinate our deliverance from the power of our enemies, and hinders the libertie of the Gospel. and is the onely way to advance the Kingdome of Antichrist: then it followes, that it is a dangerous offence to give them protections; for three Reasons:

First, because it is a justifying of the wicked, and whosoever doth so, provokes the wrath of the Lord against himselfe, and becomes abominable in the eyes of God, Angels, and men. Prov. 17. 12. *He that justifieth the wicked, and condemneth the just, they both are abomination unto the Lord.* And they make themselves liable to the malice of all men; for saith Salomow, *He that saith to the wicked, Thou art righteous, him shall the*

Protections
unlawfull.

Reason 1.

the people curse, nations shall abhorre him.

Object.

Resp.

Esay 5. 18.
Rom. 3. 8.

Some will say, they doe it not because they think our enemies are righteous, but out of policie, for the good of the Kings service. I answer, We must not doe evill that good may come of it, and such pretences which colour sinne, are but *cords of vanity*; at the least then protect none but such as will turne from their idolatry, for it is in some case doubtfull, whether it be lawfull to protect even those who will promise to embrace the true Religion; then without all question it is unlawfull to protect those who remaine obstinate, it makes those who protects them to participate of their wickednesse.

Reason 2.

Secondly, it is dangerous to protect them, because it procures the heavie vengeance of God upon their protectors: and this is cleare in severall examples in holy Scripture. *Je-hu* the Prophet said to *Jehosaphat*, (who was a good and religious King, but in this he erred) *Shouldst thou help the ungodly and love them that hate the Lord? therefore is wrath upon thee from before the Lord,* 2 Chron. 19. 2. Therefore the wrath of the Lord hangs over the heads of all those who support, protect, and defend the wicked, and on all those that will not shew themselves enemies to all such as hate the Lord. We reade that the Lord rejected *Saul* from being King because he spared the *Amalekites*. 1 Sam. 15. 11. And God said to *Abab*, *Because thou hast let goe a man out of thy hands, whom I have appointed to utter destruction, thy life shall goe for his life,* 1 Kings 20. 42. You see because the King of Israel spared *Benbadad* who was King of the Syrians, and because he protected him, see how the Lord was provoked: I wish that this sentence were alwayes sounded in the eares, and written in the palms of the hands of our Rulers and Governours, that they might take heed lest they spare or protect any of those whom the Lord abhors, and appoints to destruction.

Reason 3.

Thirdly, the Lord will blesse him that doth not spare them, nor protect his enemies; and likewise where the enemies of the Lord, where bloud, murder and idolatry is punished, it procures a great blessing to that Countrey: *Jer. 5. 1. Run to and fro, and see if there be any that execute judgement in Jerusalem, and I will spare it. And again, Did not thy father eat and drinke, and doe judgement and justice, and then it*

was

was well with him, Jer. 22. 15. The zeale of Phineas in excusing judgement by striking a Lord and a Lady through with a javeline, did turne away the plague from the people, and did procure a great blessing to himselfe and his posterity, Numb. 25. 7, 8, 9, 10, 11, 12. The posterity of Saul being once rooted out, the famine ceased, 2 Sam. 21. 1. Baals priests being once put to death, raine and blessing came from God, 1 Kings 18. And the Lord wil likewise blesse those that shew themselves zealous and forward in the destruction of his enemies, for Psal. 137. 8, 9, O daughter of Babylon, who art to be destroyed, happy shall be he that rewards thee as thou hast served us, happy shall be he that taketh and dasheth thy little ones against the stones. Hence I exhort you, not to spare so many, nor protect so many of those who hate the Lord, and fight under the common ensigne of Antichrist. that ye may procure a blessing to your selves and your posterity, and to the people of God among whom ye live; for if ye goe on as ye have done, in protecting those that are guilty of bloud, murder, and idolatry, ye will procure a curse to your selves, to your posterity, and ye are likely to bring a vengeance on the Countrey where ye remaine, where the Lord hath made you Magistrates and men of power: Rom. 13. 4. *Ye are the Ministers of God, to be revengers, and to execute wrath on them that doe evill.*

Observ.

Moreover, we ought not to suffer them to live amongst us. The Lord reproved the Church of Pergamus because they maintained those that taught the doctrine of Balaam, and of the Nicolaitans, as it is cleare Rev. 2. 14, 15. Let us not entertaine those that teach farre more dangerous doctrine; and seeing the Lord commanded Moses to cut off the Midianites, and to smite them, Numb. 25. 16. what greater reason have we to destroy these Midianites, who continually vex us, and wait for a fit occasion to destroy us.

The second sort of Enemies are popish Apes, our Lord Bishops, and proud Prelats, Priests of Beth-el, and this is no new name, for so Bellar. in lib. 4. de verbo Dei non scripto cap. 12. he calls all those who strive to be like the Papiests in their Religion, *Sinie Catholicorum*, that is, Popish Apes. And of all men our Prelats and their partie doe most of all resemble the Antichristian Church of Rome in their Government, Altars,

Second sort of Enemies.

D

Bowings,

Bowings corner Caps, and Surplices, and in all other their idolatry and superstitions.

John, 3.

Nehemiah prays in his twelfth chapter ver. 29. *Lord remember them that defile the priesthood.* The Lord hath remembred our Prelats with a great plague, so that they are no more Popish Apes, but are become altogether Popish Priests, the Priests of Antichrist, the Locusts of the infernall pit, who like the Devil goe about to destroy, murder, and root out the sincere professors of the Truth, and have joyned in malicious fellowship with the Papists in these Kingdomes, to extirpate the Gospel and Word of God, and all zealous Protestants: so that they have forsaken the people of God in their greatest need, and now to the whole world have bewrayed their dispositions, and that they belong not to Christ, but to Antichrist, and that they have beene labouring by policie these years by-past to bring us backe again to Rome; but when they perceived that their policie could not doe it, they endeavour to force us now thereunto by fire and sword.

Observ.

Acts 7. 20, 21.

Now observe, that because they are not weary of their superstitions, and because they never desired any reformation, and have contemned spiritual liberty, therefore the Lord hath filled them with the filth of their own wayes. And this is the just judgement of God on them, because likewise of their presumption in taking upon them to teach God how hee should be worshipped: For because they received not the love of the truth, that they might be saved, for this cause the Lord hath sent them strong delusion, that they should believe lies, and be damned, 2 Thes. 2. 10, 11, 12. And again, Israel would not hearken unto me, therefore I gave them up to their own hearts lust, Psal. 81. 11, 12. And this judgement the Lord threatned to the people of Israel, Hos. 8. 11. Because Ephraim hath made many altars to sinne, Altars shall be unto him to sinne: so that when men will not leave off their will-worship and superstitions, the Lord lets them fall into farre greater finnes, into abominable idolatries; therefore it is said, Hos. 9. 3. They shall not dwell in the Lords land, but Ephraim shall returne into Egypt, and they shall eat unclean things in Assyria.

The judgement of God upon superstitious people.

After the same manner hath the Lord dealt with these wicked Prelats, who endeavoured to defile the people of God more and more with the dregges of Antichristian Religion, that

that they are now become altogether Antichristian Locusts, they are returned to Egypt, to Rome, and are defiled and made drunk with the wine of fornication of the great whore, they have received the marke of the beast, and are thirsting after the blood of the Saints. As for their professed Poperie, and Arminianisme, if any bee desirous to know it, let them reade the Treatise, intituled, *αυτοκατακρισις*, or, *The Canterburyan selfe-conviction*; and *John Bastwickes Letanie*.

Observe, that both the Popish Priests, and apish Popish Prelates, are all Priests of Bethel. We reade *Gen. 28. 27.* Where the Lord appeared to *Jacob*, hee called the place *Bethel*, that is, *The house of God*, and it was the iniquitie of the children of Israel to pleade prescription and antiquitie, and to thinke that the Lord did tie his presence to that place, because *Jacob* called it Bethel; the Lord reproves them for their foolishnesse, *Hos. 4. 15.* *Goe not up to Beth-aven*, that is, the house of wickednesse, for Bethel was grown a Beth-aven; for in Bethel *Jeroboam* set up his golden calves, and caused the people of Israel to worship them: so Rome was once a Bethel, *Rom. 1.* but now it is a place of abomination, not Bethel, but Beth-aven; so the Priests of Bethel are now turned into the Priests of Beth-aven, into the Priests of Babylon: it was the vanitie of the people of Israel to follow the example of their fathers, and therefore the Lord doth taxe them for it, *Amos. 2. 4.*

And the same vanitie possesseth the Papists and apish Prelates to alledge the Fathers, and to be led more by their writings and customes, then by the Word of God; but what infallibility can bee in the ancient Fathers, seeing the Apostle tells us, that in his time *the mystery of iniquity did begin to work*, *2. Thess. 2. 7.* And Bethel began to be Beth-aven, and the house of iniquitie began to be builded, and that by *Diotrephes*, who laid the first corner stone of it, in desiring to bee a Lord Bishop, and sought to have the preheminence, *3. Epist of John*, verse 9. for the which *John* doth marke him.

Now theeves and adulterers may pleade antiquitie, but *veritas erroris non est veritatis; antiquitas*, The antiquitie of an errour makes it not lawfull, and the antiquitie of a fault doth not hinder the judgement due unto it. The Church in *David*s time is punished for a fault committed in *Saul*s time, *2. Sam. 23.* and wee may truly thinke that all our late evils are

Tertul.

Reade Ezra.
9-7.

the just judgement of God for our old superstitious corruptions, so that we may complain with *Jer. 16. 19.* Surely our fathers have inherited lies and vanitie, and things wherein there is no profit: And the house of Israel, *Jer. 48. 13.* was ashamed of Bethel their confidence.: And we likewise must be ashamed and full of sorrow for our Bethel. even for following the superstitious wayes of our predeceslours, before the Lord will send us deliverance.

The golden calves which these wicked Priests do sacrifice unto, are their pleasure, their honour their glory, their greatness and grandure; woe unto them for they are like *Judas*, who sold Christ for 30. pieces of silver, into the hands of those who crucified him; and they are like *Balaam*, *Jude 11.* They are cast away by the deceit of *Balaams* wages, who undertooke to sell, to curse the people of God, and to betray them into the power of their enemies, for their honour, for reward, *Numb. 22. 6. 7.* For *2. Pet. 2. 13.* they count it pleasure daily to live deliciously, therefore they have hearts exercised with covetousnesse, they are the children of the curse, they would be *Lords over Gods heritage*, *1. Pet. 5. 2, 3.* Drive a mastiffe from a carion, and he will grin and scare crows from the carcassee, and they will make a tumultuous crie; and let *Micah* bee robbed of his Idols. and hee will roare as if some were about him to take away his life; and so our voluptuous and licencious Prelates have made a strange tumult and uproare in these Kingdomes, for the defending of their great benefices, their pleasures, and profitable superstitions.

Judge 18. 14.

1. Way how
these priests
seek our destru-
ction.

And as *Amaziah* the Priest of Bethel, laboured to stir up the King against *Amos*, so these Priests of Bethaven, of Babylon. have used the same policie against the servants of God, and they have more prevailed with his Majesty against us, then *Amaziah* did against *Amos*; and this hath been the custome of all the enemies of Gods people still to deale with Kings and Princes, they infect their eares with strange enchantments, as the King of Syria said, *Fight neither against great nor small, but onely against the King of Israel*; so they strive above all things to get the King in their power, and to favor their faction, they know that he is worth ten thousand.

1. King 2. 31.

2. Sam. 18. 3.

Ezra. 4. 11, 12.

And thus did *Rebun* and *Shimshai* deal with *Artaxerxes* the King to hinder the building of Jerusalem: so *Samballat* and *Tobiah*,

Tobiah, Neb. 2. 19. And this was the policie of *Haman, Hester 3.* to say unto the King, Thou hast in thy Kingdome a people that use new lawes, and despise thy Lawes. Thus the enemies of *Jeremiab* said unto the King; *Wee beseech thee let this man be put to death, for he seeketh the hurt of the people, Jer. 38. 4, 5.*

So these wicked Priests, *Jude 16.* speake great swelling *Application.* words against the people of God unto the King, that we may say with *Hos. 7. 3, 5.* *They make the King glad with their wickednesse, and the Princes with their lies; He stretched out his hand with scorn: They rail on Gods people, and strive to disgrace them; as Nero dealt with the Christians, who set great massacres on them to bee devoured, and to make the dogs more eager, he clad the Christians in Beate-skins, to increase the fury of the dogs, that they might take them to bee beasts and not men; so they impute all wickednesse unto the people of God, and labour to make the King beleieve, That the Parliament and all their adherents doe rebell against the King, and seeke nothing but the ruine of his Majesty and all his Posterity: and by this means the King is greatly incensed against his people, and chiefly by the wicked counsel of these apish popish Prelates; so that they have done more hurt to the peace of the Church, then all other enemies within these Kingdomes, for they were alwaies the chiefe incendiaries first and last.*

If this Popish and Prelaticall faction should prevail, what will become of our King and his Royall Posterity; for they teach, *Propter heresin Rex non solum regno privatur, sed & filii ejus a Regni successione pelluntur*; That is, The King by Heresie doth not onely deprive himselfe of his Kingdome, but likewise his sonnes are deprived of the right of succession: So sayes divine *Thomas 22. quest. 2. art. 11.* And also *Bellarmin. lib. 5. de suo pont. cap. 7.* So that we may conclude, They will either compell the King to become a Romane Catholicke, otherwise they will esteeme no more the Lords anointed, then if he were a beast, but put violent hands on him and his Posteritie.

Seeing then that Kings are our *nursing Fathers, Esay 49. 23.* And if our father through ignorance or passion should goe into a Pest-house, his children might by force fetch him out: And as *Ebedmelech* spake good unto the King for *Jeremiab*, *Jer. 38.*

Heb. 12. 13.

and tooke him out of the dungeon, and therefore the Lord blessed *Ebedmelech*, as it is cleare, *Ier. 39.* So whosoever would have a blessing from the Lord, let them labour to deliver the Kings Majestie, our publicke Father, out of the Pest-house whereinto hee is. No disease can bee cured, before the cause be taken away; take away then the Popish and prelatieall faction, *Prov. 15. 5. Take away the wicked from before the King, and his throne shall be established in righteousness:* And let none be pusillanimous or lukewarme in this worke, for *David* tells us *Psal. 137. 8, 9. O daughter of Babylon, who art to be destroyed, happy shall hee be that rewards thee as thou hast served us; happy shall he be that taketh and dasheth thy little ones against the stones.*

2. Way.

Object.

Answ.

The second way how these Prelates and Priests prevaile with his Majestie against his loyall Subjects, is; By perswading the King that his power is absolute, without all limitation, within his owne Dominions; and that by alledging places of Scripture, as *Rom. 13. 1. Let every soule bee subject to the higher power, for whosoever resisteth the power, resisteth the Ordinance of God.*

I answer, We must not resist the power, when they exercise that power according to Law; but when they urge us to sinne against Law, wee must not obey them, for they have no power or priviledge themselves to sinne against Law, much lesse to urge others to sinne; therefore it is said in the *3. 4. verse, For Rulers are not a terror unto good workes, but to evil:* And there is no man then but may be resisted, not obeyed, in commanding evill; and such resistance is not a resisting of the power, but of the abuse of the power, and a resisting of evill.

If the King should command all his Subjects in Ulster, to assist the Popish and Prelaticall faction that seeke the destruction of the Truth and People of God, wee must not obey him, for we ought not to helpe the ungodly, reade *2. Cbro. 19. 2. The Lord forbids us, and we ought to obey God rather then man, Acts 5. 29.* Otherwise, we should commit great idolatry in making God man, and man God; by obeying rather the unlawfull command of a King, then the just and righteous command of the Lord God.

We must not flatter a King, as the Athenians did *Demetrius*,

trius, and said, *Quod Demetrius iuberet, apud deos sanctum, & apud homines justum esset*: that is, Whatsoever Demetrius sayes, ought to be esteemed holy of the gods, and just amongst men. Now the Lord complains of such Sycophants and Court-flatterers, *Esay 29. 13. Their fear towards me is taught by the precept of man.* Ye see we must feare the Lord according to his word, and not according to the word and pleasure of men.

Secondly, I answer, *He that resists the power, exercised according to the lawes of these kingdomes, resists the ordinance of God.* But none will say, that the abuse of that power, which is Tyrannie, is the ordinance of God, but the ordinance of the Divell and of Antichrist, and therefore may lawfully be resisted; for these kingdomes are not governed by an absolute Monarchie, but by a mixt government; of a King, a House of Peeres, and a house of Commons; and this the King confesseth in his Answer to the nineteen Propositions; page 2. *Power legally in both houses is more then sufficient to restrain Tyranny.* Moreover, if the King were about to kill an innocent man out of passion, he might be restrained, and he that doth hinder him deserves to be rewarded of the King, for a King must not be approved in such an action: as Paul said Gal. 1. 10. *If I yet pleased men, I should not be the servant of Christ*: We must suffer no man (if it lie in our power to hinder him) to incur the guilt of bloud or murther.

And if David tooke up armes in the defence of his owne life, 1 Sam. 22. & 23. though the King had proclaimed him Traitor; and if the people did resist Saul, and would not suffer him to put Jonathan to death, though the King had sworne the contrary, 1 Sam. 14. How much more lawfull is it for all the people of God to resist, when the Popish and Prelaticall faction have sworne and doe pursue the life of all the children of God in these kingdomes; and that which should be dearest unto us, they seek the destruction of Religion, of Gods Truth, and of the glorious Gospel of Jesus Christ, and endeavours the advancement of the Kingdome of Antichrist.

They alledge likewise that which is written 1 Pet. 2. 13. *Obj. Submit your selves to every ordinance of man for the Lords sake, whether unto the King as supreme, or unto inferior Governours.*

I Answer, The King is supreme, to judge all persons and all causes according to the lawes and established government of

of his Kingdome : but not supreme, to judge all persons and all causes according to his absolute will and pleasure ; and therefore there are lawes ordained according to the Law of God : Otherwise the King could neither forbid nor command things to be done, seeing the King is neither Lawyer nor Divine: hence saith one, *Regis officium est jubere quæ oportet fieri, & vetare a quibus abstinere decet : cæterum iussio faciendorum, & interdictio cavendorum, propriæ ad legem pertinet ; atque ita consequitur, ut Rex animata lex sit, lex vero sit Rex iustissimus* : that is, The office of a King is to command those things which ought to be done, and to forbid those things which ought to be avoided : but the commanding of things to be done, and the forbidding of things not to be done, properly belongs to the law ; and so it followes, that a King is a living law, and the law a most just King.

*Philo. de vita
Mosis.*

De consider. l. 5.

And Bernard, *Præsumt principatus, & reguntur, sed reguntur & ipsi, ita ut regere non norunt, ubi regi desierint* : that is, They who are set above others, doe rule over them, but so as themselves are ruled also, they doe not know what it is to rule, when they will not be ruled. And by what shall they be ruled but by the law, by their counsell ?

Exod. 18. 11.

Now the Counsell in these kingdomes are not to asist the King as under Officers, as those whom *Moses* did chuse by the advice of his father-in-law ; but they are elected by the kingdome, and are a part of the mixt Monarchie, and have power to make lawes : this is manifest by the Kings answer to the nineteen propositions, where he sayes, *In this kingdome the lawes are joyntly made, by a King, by a House of Peeres, and a House of Commons, chosen by the people, all having free votes, and particular priviledges*, page 18.

Moreover, the King in his answer to the nineteen propositions sayes, *The Lords being trusted with a judicatory power, are an excellent bank between the Prince and the people, to asist each against the incroachments of the other, and by just judgements to preserve that law which ought to be the rule of every one of the three*, page 19.

You see now by the Kings owne words, that he is not an absolute Monarch, but is to be ruled by law, and by the house of Parliament, and that the Parliament is to asist the people against the King, if he wrong them contrary to law.

The

The people complains of the great danger hangs over their heads, because of the great number of their enemies; the Parliament sees that the body politicke is unsound, and they goe about to cut off some rotten members; a Bill is offered to the King for the same effect, he refuseth to passe it, according to the Parliaments desire; and though the King refuse to passe a Bill for the banishing and cutting off the voted enemies of the King, Church, and Common-wealth, yet the two Houses of Parliament must not refuse to do their part; for in a mixt government, though one part refuse to do its duty, it exempts not the other two parts from performing theirs; for the whole must not be defrauded of its safety.

In the mean time the King pleads, that the trust of the *Militia* belongs to him: the Parliament denies it not: the King in stead of making use of the *Militia* against the voted enemies of the State, he gathers those very enemies into an army against the Parliament; and yet it is against law for the King to raise an army without consent of Parliament; it is against law to pardon wilfull murder. But how many of Irish Rebels have bene not onely pardon'd in England since this rebellion, but advanced to offices, and entertained, as of all men the most deserving?

And though these wicked Priests would perswade the King that his power is absolute, and that they are all traitours that resist his will and pleasure, yet their intencion is wicked, against the honour of the King, the welfare of his kingdomes, and all Religion; and as the Priest of Beth-el pretended, that his accusing of *Amos* was for the love he had to the Kings honour, and the good of the kingdom so these Priests, our enemies, but it is for their owne ends, and to keep many of their necks from the gallowes; and as it is *Eccles. 9. 12. They know not their time, but as birds are taken in a snare, so their judgement shall come suddenly.*

For, *Prov. 21. 1. The Kings heart is in the hand of God; and although for a time he hath permitted his heart to be enclined unto evill counsell, for the punishment of the sins of the people, yet the Lords mercie is not cleane gone forever, he will come with healing in his wings, both to heale the Kings heart, and also the wounds of the people: And as David employed Joab 2 Sam. 11. ab to doe wickednesse, and Joab pleased the King by so do-*

1 Kings 1.5.

ing, yet in the end the Lord so over-ruled the heart of David, that afterwards he gave direction to put him to death. And though *Haman* was one great in Court with the King, & gave him evill counsell, to destroy the Lords people, yet the Lord so changed the heart of *Ahasuerus*, that he hated *Haman*, and caused him to be hanged. And as David prays, *Be not mercifull to them that offend of malicious wickednesse*, *Psal. 59.5.* So in the end, neither God nor the King will pity them, when their destruction shall come suddenly,

Hest. 7.10.

Third sort of
Enemies.

The third sort of Enemies are *Neutrals*, Priests of Beth-el, and their Adherents, like those of whom the Prophet *Esay* makes mention, *ch. 9. v. 15, 16.* *The ancient and honourable he is the head, and the Prophet that teacheth lies he is the taile; for the leaders of the people cause them to erre*, who will teach any thing for gaine; they are men *omnium horarum*, that can change every houre, they can shift their sailes for all windes, they have two tongues with *Judas*, two hands with *Joab*, one to stab, and another to embrace; they will doe and say any thing, if it may be advantagious to their *Esau*-like appetites. *Paul* expresses their nature *Phil. 2. 21.* *They seeketh their owne and not the things that are Christs*; They seeketh their owne ease, their owne pleasure, because they have no portion in Christ; they would faine please all parties; and *Jude 16.* *They walke after their owne lusts, having mens persons in admiration, because of advantage*: like *Harpalus*, who said, *Quod regi placet, mihi placet*: that is, That which pleaseth the King, pleaseth me: when *Astyages* set his owne son, chopt in a dish of meat, before him. And this is the nature of base-minded and servile-spirited *Neutrals*.

Psalm 17.16.

Mat. 10.37.

But let us say, *Quod Deo placet, mihi placet*; that is, That which pleaseth the Lord God, should bee our delight: for *Gal. 1. 10.* *If I yet pleased men, I should not be the servant of Christ*: but they will please men though they lose Christ, they give flattering titles to that faction whereby they thinke to reap most profit: but *Job 31. 21, 22.* the Lord threatens their destruction for so doing. *Esay 5. 20.* *Woe unto them that speake good of evill, and evill of good; which put darknesse for light, and light for darknesse.* They are like the Weather-cock, what others say, they will say the like; not like *Paul*, who said, *1 Thes. 2. 4.* *We speak not as those who please men, but God, who trieth our hearts.*

There

There are two Reasons that move men to bee Neutralis-
The first is Feare: for they think to give no occasion of
offence to either party; for they feare worldly losse more then
the losse of their soules, and they think that some will get the
victorie, and then they would be undone if they had offend-
ed that partie; but there is a fearfull lake prepared for such
unfaithfull, fearfull, cowardly, and base spirits, *Rev. 21.8.*

First cause of
Neutrality.

The second Reason that deceives these worldly minded
men, is worldly wit and policie, whereby they think how-
soever the Boar row, yet they shall be in no danger: but let
such remember that they are but *wise in their own conceits, Pro.*
3.7. For *Job 8.13.* The hope of such Hypocrites shall perish:
and *Job 5.13.* The Lord will take them in their own craftinesse.
And therefore I counsell thee, as *Mordecai* in the like case ad-
vised *Hester*, *Thinke not with thy selfe that thou shalt escape in the*
Kings house more then all the Jewes; for if thou altogether bold
thy peace at this time, then shall there enlargement and deliverance
arise to the Jewes from another place, but thou and thy fathers
house shall be destroyed. You see how this sin is very dangerous.

Second cause of
Neutrality.

Psal. 110.17,
12.

Heb. 4.13. 14.

First, because it is a fighting against God; for Christ tells
us *Mat. 12.39.* He that is not with me is against me: They that
will not fight against the enemies of the Lord and his Truth,
they fight against Christ and his Truth; and then canst thou
prosper? *Job 9.4.* And, *Mat. 10.33.* He that denies me before
men, him will I deny before my heavenly father which is in hea-
ven. And if thou deny to assist the people of God against the
enemies of the Gospel thou deniest God: for whatsoever is
done to Gods people, he will take it as done unto himselfe:
Acts 9.4. *Saul, Saul, why persecutest thou me.* The Lord will de-
ny thy soul at the hour of death, if thou go on in thy neutra-
lity, and both soul and body in the day of judgement.

First Reason a-
gainst Neutra-
lity.

2. It is a great sinne, because thy neutralitie is a great oc-
casion of sorrow and of heart-griefe to the Lords people; as
we may read, *Judg. 5.15, 16.* For the divisions of *Reuben*, there was
great thoughts of heart, because they would not come and help
their brethren against their enemies. And this is a great sin,
for the Lord doth scourge his people with the wicked, who
are his rod, and ye help the wicked to increase the sorrow of
Gods people, as if the affliction which the Lord hath laid
upon them were not sufficient; and this is a sinne that great-
ly

Second Reason
against Neu-
trality.

Read Num 32.
6, 7, 10.

Esay 10.

ly provokes the Lord, as we may reade *Zachar. 1. 14. 15.* *Because ye helpe forward the affliction of Gods people: yea, David prayeth against such sinners, Psal. 69. 24, 26, 27. Pour out thy indignation upon them; let their habitation become desolate, and let them be blotted out of the booke of the living, for they persecute him whom thou hast smitten.*

Three reasons
against i. cur-
licie.

3. Reason which shewes the greatnesse of this sinne, is, Because the Lord will curse you for it; *Curse yee Meroz, saith the Angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty, Judg. 5. 23.* And because the children of Israel who dwelt in Jabesh Gilead would not goe up with the rest of the Tribes to punish that abuse done to the Levites Concubine, the rest of the Tribes did destroy them, man and wife; and this was the Lords doing, because they were not zealous to punish wicked doers, *Judg. 21.*

And seeing you will not get up to punish the wickednesse that is committed by the enemies of the Lord in this land, ye deserve fearefully to be punished, as base, sinnefull, and soulelesse people, *Jer. 48. 10. Cursed be he that doth the worke of the Lord negligently, and cursed be he that keeps back his sword from blood; for if ever that command of our Saviour, (Luke 22. 36. Hee that hath no sword, let him sell his coat and buy one) is to be obeyed, now is the time; now is the time to thresh Babylon, now is the time to give her the double of that which she hath done unto us.*

Jer 51. 33.

Wherefore I exhort all the people of God, all those who love the prosperity of Sion, and wishe the peace of Jerusalem, as they tender their credit, their honour, their posteritie, and the salvation of their owne soules, that they obey the Apostles command, *That they stand fast in one minde, striving together for the faith of the Gospel, Phil. 1. 27.* And in nothing be terrified of our adversaries; for, *The Lord of Hosts is with us, the God of Jacob is our refuge, against whom, neither strength, wisdom, nor counsell, shall bee able to prevaile, Prov. 21. 30. David saith, The zeale of thy house hath eaten me up.* Let the zeal of the Truth of Gods glory eat up your worldly mindednesse, your cowardlinesse, your base and servile thoughtes, like *Ase*, who would not endure the idolatry of his owne mother, *2. Chron. 15. 16.* And though some of them that

Psal. 69. 10.

Rom. 12.

that rule over us, *Esay 52. 5.* Strive to make us to howl and hinder the worke of the Lord, yet let us never give occasion to the Lord to complaine of us, as hee did once of his owne people, *Jer. 9. 3.* who said, that *they were not valiant*, they had no courage for the Truth; but rather let us encourage one another who are brethren, as *Joab* did his brother *Abyhai*, when he said, *Bee of good courage, and let us play the men, for our people, and for the cities of our God, and let the Lord doe that which seems good unto him.* 2. *Sam. 10. 12.* Remember where there is no fire, there is no heat.

And where there is no moving, it is a signe of a dead carcasse; so let us consider our selves, for if there bee no zeale in us to the cause of God, there is no grace in us, no goodnesse in our hearts, and the Lord may justly spue us out of his mouth, and forsake us; and if wee sit still and never move forward against the enemies of God, it is an infallible signe that wee are dead while wee live, and damned soules in the eyes of God and man.

1. Cor. 13. 5.

Wherefore if we would live in the favour of God and bee heires of his glory; and if wee would see the prosperitie of the people of God, let us bee swift in the cause of God, like *Hazael*, and march valiantly like *Job* in his chariot, and be zealously courageous, like as *Uriah* was, 2. *Sam. 11. 11.* For the Arke of the Lord, the Church of God, and Israel abide in tents; even all the people of God abide in tents, and that for the cause of Christ Jesus who redeemed our soules; let us never be so base as to live at ease, but let us all fight valiantly for our liberties, and for the Church and spoule of Christ; And, *Numb. 25. 17.* Let us smite the Midianites and vex them, because they vex us with their wiles. And let us put our trust in the mighty *Jehovah*, for none that trust in him shall perish, *Psalme 37. 22.*

We reade that our Saviour saw his Disciples rowing and striving, for the winde was contrary unto them, and he came in the fourth watch and sent a calme, Wee reade the like History, *Mat. 8. 25, 26.* when the ship was covered with waves, with the greatnesse of the tempest, but He rebuked the winde and the sea, and sent a comfortable calme. From whence we may learne, that though there be a great tempest, and the Ship of Christs Church even covered with the waves of tyranny, warre, and

Mat. 8.

afflictions, and Christ seems to bee asleepe; let us awake him by fervent and frequent prayer, hee will arise and come and helpe us to row against the contrary windes of Popish and Prelaticall fury.

May 57. 10.

And let not some of us row backward, and some forward; some sit idle, and some sleepe; but all joyn our forces one way, and call unto the Lord, and he will come at last, though it be not till *the fourth watch*, and hee will *rebuke the winds and the sea*; hee will reprove the wicked, who are like the *raging sea*, and he will resist the force of their fury, for hee is with us *even unto the end of the world*, Matth. 28. 20. And though he seeme to bee asleepe, let us call him up, and say with David, *Psalme 44. 23, 24, 26. Awake, why sleepest thou, O Lord? arise, cast us not off for ever: Wherefore bideest thou thy face, and forgettest our affliction? Arise for our helpe, and redeeme us for thy mercies sake. Amen.*



FINIS.



